This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

RESOLUTIONS

OF A

PENITENT SOUL,

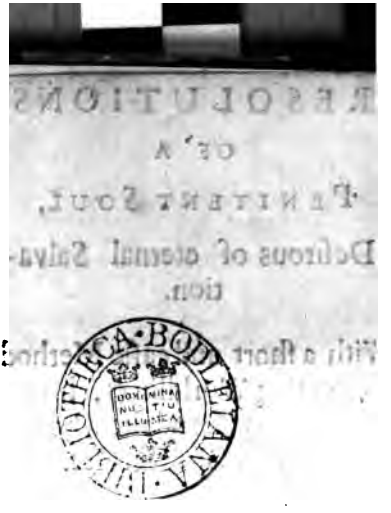
Desirous of eternal Salva tion.

With a short and easie Metho directing Worldlings, how they may spend the whole day in Gods service.

J. H. S.

HOLY-ROOD-HOUSE

Printed by *James Watson*, Pri ter to His most excellent Ma jesties Royal Family and Household. 1687.


BIBLIOTHECA·BODLEIANA·
DOMINA
NU
TIU
ILLUMINA

Resolutions of a penitent Soul, desirous of Salvation.

I N. a miserable Sinner, and most unworthy Creature, humbly prostrating my self at the feet of the high, holy, and adorable Trinity; do by the light of his divine Grace confess and acknowledge:

1. That I have receiv'd innumerable benefits from his bounty.

2. That I have repay'd these his favours with nothing but gross ingratitude, all the time of my pass'd life.

3. That the sins wherewith I have affronted his sacred Majesty are very great, very grievous, and very many.

4. That unless I betake my self to penance, I can expect no Paradise.

5. That the time of my doing Penance, ought in justice to be incomparably longer, than hath been the time I have employed in committing Sin; since formerly in the primitive Church, seven years Penance was enjoyned for one mortal Offence.

6. That this notwithſtanding, the rem
ing time of my life upon Earth is ſurely v
ſhort.

7. That therefore I am obliged in or
to my Salvation, to ſpend the reſt of
days in perpetual penance.

8. Now, for that the weakneſs of my I
dy, and the employment wherein I am
gaged, will not permit any penance to
extraordinary; behold here my irrevocal
Reſolution, which (with the aſſiſtance of t
divine Grace) I will never violate, (no, n
in the leaſt point) without ſome ſelf-cor
ction and chaſtiſement.

9. And ſince my whole employment,
either in my Chamber, or in Converſation,
in the Church; behold how I intend to b
have my ſelf in theſe ſeveral places.

In my Chamber.

1. AT the firſt moment of my awakin
in the morning, I will endeavo
to produce an act of Faith, firmly believin
that God is there preſent with me, whom
will humbly and gratefully adore; ſaying
Great God, to whom I am infinitly obliged
to you I conſecrate my Heart, my Body, m
Soul, my Senſes, my Faculties, all that I am
and all that I can.

2. Being riſen, I will ſtraight to my ratory, and placeing myſelf on my k reſpectfully before the Crucifix, I will m three Acts of Adoration, thrice kiſ the ground, in Honour of the three ſons of the Sacred Trinity, ſaying: *I a you, and I thank you for all your bene O moſt glorious Trinity, Father, Son, Holy Ghoſt.*

Then I will make to him this Honour Oblation: *Moſt Sacred Trinity, I offer to you all the Sacrifices, which the piet all faithful people have ever preſented; offer unto you all the Maſſes which ſhall this day celebrated; with all them wh ever were or ſhall be ſaid to your Hon and Glory: I offer unto you the merits the Sacred Virgin-Mother, and of all Saints; the precious blood of all Martyrs; the Honours, Praiſes, and orations, which all the Heavenly Citize and Angelical Spirits render unto yo all the actions both Divine and Human my dear Saviour; and in union hereof, a ſhall do, ſay, or think this day and all the d of my life. I offer my life in acknowledgm of your Infinite greatneſs, and of the abſol dominion you have over all creatures offer it, in thanks-giving for the inn rable benefits you have beſtow'd on me in ſatisfaction for all my ſins and o*

4. I will never begin my [illegible] which cor
t this following preparation; which
ts in pondering seriously these three point
1.) That I am going to speak with
od of infinite Majesty. (2.) That
any enormous sins by me committe
nder me most unworthy to draw ne
nto him. (3.) That yet since 'tis
leasure I should speak to him, I w
umbly beg his grace and favour, t
hat I may perform my prayer purely
is glory, and free from all distraction
5. In the following day time, I
requently adore the divine Majesty of
n my heart; taking care to do nothing
what shall be pleasing to him; and o
the like words: *O my*

heart of mine, burn it with your love divine; confume it in the furnace of my affection.

6. I will daily make three Examens of my Conſcience, The firſt in the *Morning* when I am riſen: The Second, immediately before *dinner*: And the Third, at *Night*.

7. In memory of the bitter Gall which was given to my Lord and Maſter Chriſt Jeſus, I will in all my repaſts mortifie my taſte, depriving it of ſome ſmall ſenſe-pleaſing morſell.

8. Upon Fridays, which are particularly conſecrated to the honour of my Saviours *Paſſion*, I will alſo make *that* the ſubject of my prayer: I will five times kiſs the Crucifix, to honour his five *Wounds*; and that I may ſhew my ſelf ſenſible in ſome ſort, of the horrid torments my dear Redeemer endured for me on that day, I will undergo ſome corporal mortification as my Goſtly Father ſhall permit and adviſe me.

9. On Saturdays, I will endeavour to give ſpecial honour to the Sacred Virgin-Mother, by doing ſome Almes-deed, by ſaying the *Beads* and Litanies, and by abſtaining for her ſake from ſomething which *is pleaſing* to my own inclination.

10. I will take ſpecial care, that

may be glorified in my family; and that no disorder may creep in amongst them who are under my charge.

11. I will oblige my Children and Servants, to examine their Consciences every evening, to hear the holy Mass each Sunday and Festival, and also upon other dayes when opportunity serves, and to Confess and Communicate every Month.

12. When their misdemeanours shall force me to reprehend them, it shall be evermore done with sweetness, considering with my self, that my own sinnes are infinitly greater before God, who nevertheless not only suffers me, but heaps benefits upon me.

In my Conversation.

4. To imitate my Saviour in his ſuffer-
ngs, and to pay (in ſome meaſure) for
y paſt offences; I will embrace with
atience and chearfulneſs (whether they
roceed from my near relations or from
thers,) all manner of diſcontents, which
hall any way befall me, or them who be-
ong to me: I will give God thanks for
, as for a ſpecial favour preſented to me
om his bounty: And I will ſay thus to
ny ſelf: *Ah! poor* N. *how great is thy*
bligation to thy God, who proffers thee this
ceaſion of honouring his Majeſty, and of
aying his juſtice ſome ſatisfaction for thy
ins? Moſt true it is, Alas! that thy
anifold offences might juſtly condemn thee
o hell fire, ſince they deſerve an eternal
niſhment: but, (O *ever bleſſed be the good-*
eſs of thy God, who permits this ſcornful
xpreſion, this word of contempt, this diſ-
ainful reproach, this Croſs to come upon
bee: thereby to give thee an occaſion of
ffering a little for his glory; of ſatisfying
a ſmall meaſure for thy ſins; of redeem-
thy Soul by this means from thoſe eter-
n

Saviour by the [illegible] of increase,
shewing by the [illegible] of
thful Christian; of increase, and mer[illegible]
ace within thee in this world, and
ing a crown of glory in the nixt.

5. When I shall hear any unbeseeming dis-
course, I will (to testifie how much it displea
seth me,) turn away my head, or cast dow
my eyes; and when any thing is said to
neighbours disparagement, I will either
out some gentle excuse, or divert that tal
some other more innocent entertainme

6. When nature resisting Grace,
raise in my heart the motions of in
tion, aversion, grudging, and inwa
content, against them who have o
no sooner shall the divine
this defect, but I w
ing upo

In the Church.

1. I Will every day assist at the divine sacrifice of the Mass; and I will with my spirit and thought follow the action of the priest who celebrats it as a representation of my Saviours passion, upon which I will meditate with an admiration of his mercy, a Confusion of my self, a Thanksgiving, an Oblation, holy Resolutions, and humble Petitions. *Admiration*, that a God of infinite Majesty should suffer such indignities. *Confusion*, that my crimes should be the cause of it. *Thanksgiving* for so great a benefit. *Oblation*, of my body and soul to be eternally employed in his service. *Resolution*, never more to commit sin, but to suffer, to do penance, and to love my God who hath so much loved me. *Petition*, for Grace necessary for my Salvation, and above all for a happy perseverance.

2. During the time of Mass, I will consider this saying of S. Chrysostome; That the Angels come down from heaven, and encompass the holy Altar with reverence and astonishment. I will then represent my self as in effect I am, to be of their company; and I will say: Sa

the Cross; and that the Priest ascen
to the Altar, sets before my eyes
Lord Jesus climbing up mount Cal
to be there sacrificed.

4. I will offer up the holy Mass in
manner: *I offer unto you, O ador
Trinity, this Divine Sacrifice, in ackn
ledgment of your Soveraignty and my
nothing; in thanks-giving for all your
fits; for the remission of all sins; fo
deliverance of souls out of Purgatory;
the comfort of the afflicted; for the con
sion of sinners; and for the obtainin
all such goods and graces as we stan
need of.* (Name her your particular
mand.)

5. I will twice every day truly per
my exercise of mental Prayer, in the
ning and in the Evening, for the spa
half an hour, (or at least, a qu

ing (1.) *Who endures and ſuffers*, to wit, a God of infinit majeſty, whom the Angels and Seraphims adore and reverence. (2.) *What he ſuffers*; horid and dreadful torments. (3.) *Where he ſuffers?* in his ſpirit, and in each part of his body. (4.) *How he ſuffers*; with admirable patience and affection. (5.) *For whom he ſuffers*; for me, a moſt ungrateful, wretched, wicked criminal. (6.) *To what end he ſuffers*; to cancell my crimes, which deſerved Hell, and to lodge me eternally with himſelf in the unſpeakable pleaſures of Paradiſe.

6. When I intend to confeſs and Communicate, I will diſpoſe my ſelf on the fore-going evening for their important actions, by ſome kind of abſtinence, ſome ſmall alms, ſome little mortification, ſome interiour recollection, ſome longer and more attentive meditation, &c.

7. In the examen which I ſhall then make of my Conſcience, I will particularly endeavour to conceive a great horror of my offences, becauſe they are directly oppoſite to God, who is ſoveraignly good and amiable; and to make an inviolable reſolution of amending my ſelf and of rather dying then returning to former wickedneſs: Hereupon I will

thus: *Well my poor Soul, after so many promises of being more faithful to thy maker, after so many resolutions of serving him more exactly; behold thou hast again most grievously offended his divine Majesty? thou hast again thwarted his will and violated his ordinances; thou who hast no being nor substance but by him, thou for whom he hath drained out his blood and lost his life, thou whom he daily obligeth by a thousand benefits, thou finally to whom he hath promised inestimable treasures, pleasures, and honours in heaven, thou hast yet offended this God. Ah! what an ingratitude is this? and how great an excess of Malice?* But setting aside these signal favours, *God* being infinitly beautiful, compleatly perfect, soveraignly amiable?

wish also, that my sorrow
all imaginable sorrows, and t
possible they might be infinite.
shall I be so unhappy as agai
you! No, my God, O no, I n
do it; I absolutely renounce all
never have any further comm
wickedness, I will henceforth en
manner of contempt, suffer the l
goods, yea and of my life also, ra
again commit a mortal crime. T
will, this is my design, this is th
olable Resolution, which your gra
my God, hath now inspir'd in
soul.

3. Before I receive the holy comm
I will pray into my soul to see whet
is sufficiently pure to entertain the
of purity: Then I will produce an
of Faith in this manner. Yes my dear
viour, I believe 'tis your very self,
and man together, who are really in t
consecrated Host, which I am about to
ceive. Ah! how unworthy am I of th
favour? yet you are willing to take
your lodging in my poor heart: Furnish
ben, O Good Jesu, with such ornament
are necessary for your own receit a
tertainment.

4. After Communion, I will not
y betake my self to Book-praye

office; but I will produce ſome of
Acts following: *Yes O my Saviour,*
ly believe, that you are now in my
! Ah! what a happineſs is this for
But how is it poſſible, that a God of
finite majeſty, ſhould come into ſo
nd poor a place. I render unto you,
Saviour, all poſſible thanks; and I
the ſacred Virgine-Mother, and all
ſed Angels & Saints, to ſupply my de-
d to thank you in my behalf. O my Lord
I adore you, I offer my ſelf to you, I
ate to you my perpetual ſervice: give
beſeech you, all ſuch helps and graces,
needful for the due execution of theſe
od purpoſes and reſolutions.

Finally, ſince a good Death is a
: of the greateſt importance in this
; in order thereunto, and to diſ-
ny ſelf to dye well, I will once at
very day, ſpeake thus to my own
ur: *Poor N. Thou muſt ſhortly die:*
as! in what ſtate and condition? Shall
the ſtate of Gace or of Sin? If
hath a relation to paſt life, ſurely

I beſeech you, your efficacious grace, give me a lively Faith, a perfect Hope, an ardent Charity, and above all, that beſt gift of Perſeverance; that ſo I may not depart this life but onely to die the death of your holy Saints.

Laſtly, that you may obtain this greateſt of all graces, to wit, a happy death; receit dayly and devoutly this ſweet and ſhort prayer, containing the moſt eminent Prerogatives of the bleſſed Virgin *Mary*; and which in golden letters ſtands engraven in the Sacriſtie of the famous Chappel of *Loretto*, with the conceſſion of a Plenary indulgence to them who ſhall ſay it:

Ave Filia Dei Patris!
Ave Mater Dei Filii!
Ave Sponſa Spiritus ſancti!
Ave Templum totius Trinitatis!

That is:

All hail, O you Daughter of God the Father!
All hail, you Mother of God the Son!
All hail, you Spouſe of the Holy Ghoſt!
All hail, you Temple of the whole Trinity!

Moſt Sacred Virgin, Mother of God and my moſt honored Miſtreſs! Give leave, I beſeech you, (this present day

pleasure for me, O pious M
your powerful intercession,
thoughts, my words, and my
may be evermore regulated acc
the divine will and pleasure of
Son, my Lord and Saviour C
Amen.

Considerations to live well, and
self of an evil inclination, or ha

1. *His life is very short;*
necessarily quite it

2. *My infirmities give me war*
it must be done very quickly.

mitted but one, for the which they ſuffer, and ſhall ſuffer eternally the horrid torments of hell.

5. *My deſign, my will, my inviolable reſolution is to ſhun hell-fire; and therefore by neceſſary conſequence I muſt avoid ſin, I muſt renounce this hatred, this envy, &c. I muſt avoid this meeting, this converſation, this entertainment, and root out of my heart this affection which God hath forbidden: all which I muſt either do in my life time, or elſe after my death I ſhall be for all eternity in hell-fire, in hell-fire, O what horrour! what inconceivable torturs, what inexplorable miſeries!*

6. *It is then with me a certain, conſtant, undoubted truth, that I will renounce this hatred, this envy, this criminal affection, &c. I will quite my ſelf of them; nay I will hate and deteſt them while I am here on earth, or otherwiſe I ſhall never get Paradiſe, but Hell burning with the Devils for ever in an unſufferable fire.*

7. *O my God I will therefore quite them, and from henceforeward I do renounce, hate, deteſt, and abhore them, and I do therefore abhore them becauſe you have forbidden them, who are infinitely Worthy and whom I would infinitely love.*

The Teſtament of a Chriſtia Man.

In the name of the Father , the Son and the Holy ghoſt:

I Miſerable ſinner , in perfect health o ſpirit and freedome of my will, weigh ing the inſtability of humane affairs, an that the ſentence of Death is given againſ me , which peradventure will be executed upon me very ſhortly: conſidering alſo that the violence of the diſeaſe which wil then aſſault me may trouble my reaſon , which at preſent is perfect. Hereupon I make this my irrevocable reſolution, my laſt will and Teſtament , beſeeching my good Angel guardian to receive and regiſter it as my Notary; and the moſt bleſſed Virgin , all the holy Angels and Saints of Heaven , and particularly *S. N.* to be my witneſſes.

1. I give humble thanks to my God that he hath vouchſafed to entertain thoughts and love of me from eternity , that he hath done me many thouſand favours without reſpect of any return from me: yes, *though* he knew that I would be ſo unhappy *as to* revolt againſt him , and

much as I could, make war againſt him if I had a ſervant whom I knew would rebell againſt me, I ſhould violently reject him from my ſervice. O my God, what exceſs of Goodneſs is this in you, who knew from all eternity that I would band againſt you, violating your ordinances; and yet you have not only admitted me into your ſervice but to the end that I might be able to ſerve you, you have given me my being, my life, my Body and Soul, my reaſon and all which I poſſeſs. If a Gangrene had obliged an excellent Chirurgion to cut off my leg, or my arm, my hand or my foot, and afterward ſome eminent Phyſician by the ſecret rules of his ſcience ſhould reſtore to me theſe again, what obligation ſhould I have to him? Oh my God! how much then am I obliged to your Goodneſs, who have not only given me one arm, or leg, or hand or foot, but a whole body with a reaſonable ſoul, which is Spiritual, immortal, and capable of the ſociety of the holy Angels in heaven.

2. To this ineffable mercy you have added another beyond all compariſon greater, you have deſcended from heaven, quitting the Angels, making your ſelf man, ſuffering for me 33. years, and in fine giving your precious blood, and e

and amiable as conceit can reach ;
yet if ſuch a lover could be found ,
ly one ſinner ſhould ſuffer for anot
a man for a woman , one Creatur
another : But that God who is of in
Majeſty and infinitly adorable ſhould
far humble himſelf , and ſo deeplya
long ſuffer , the Saint of ſaints, and
Sanctity it ſelf ſhould be treated in thi
for a wretched ſinner ; the innocent
the culpable, the Creatour for a poor
ſhable creature , he that is moſt
offended , for me who have offended
and therefore have deſerved all for
puniſhments. *Sweet Jeſus*, this is it w
you have done, to ſhew the bottor
abyſme of your bounty in my favour,
prodigious exceſs of your divine love
purſuit whereof you have poured upo
continual graces from my birth eve
now.

3. *What recognitions* have I r
for theſe high favours ? Alas , it
to call it to memory , I cannot thi

ost piercing my Soul with ſorrow;
obliging me to acknowledge that I
not at all taken notice of theſe admi-
favours, but by my moſt ſhameful
titude, by my ſcorn of your moſt
commandments, by all ſorts of crimes
offences. Let us ſuppoſe that a great
ce had given you a wonderful rich
rd to honour and defend him, and
an outragious malice, a moſt horrible
neſs ſhould ſo far tranſport you as to
r this ſword againſt him, to wound
in all parts, even cover him with
nds and blood and at laſt pierce his
t: It would be a ſtrange barbarous
lty beyond the lions or tigers beaſtly
. My God, I ſee my ſelf guilty of this
ble atrociate, when I reflect that you
me the faculties of my Soul and Body
honour you, and I have employed
to do outrages, and (to uſe St.
s language) to crucifie you and put
to death, 'tis true my Saviour, I
crucified you with my eyes, in looking
impudicities; I have crucified you
my ears, in hearkning after detractions;
ve crucified you with my tongue, by
uring, by lying, detracting, and talking
nefully.

Hell is ordained for the juſt puniſh-
of mortal ſin, and I having re
ten ſinned mortally, I muſt and

your pardon.

5. Casting my self therefore
of your throne, and contemp
nothing in sight of your greatn
sent my self a wratched Crimina
with offences, which now I ha
as heretofore I have loved, I de
I abhore them, becauſe they diſ
who are infinitely amiable, a
infinitely love if it were po
me.

6. With great hopes I wait for
don of my offences by the infi
of your actions and paſſions, of y
and death. I am indeed an abor
ner, yet if I were a thoufand time
I would hope for a place in heave
ing that you came not for the juſt
ſiners, and that your merits have g
ven for us, and that you have rer
ſelf unhappy amongſt men to ma
py amongſt Angels.

7. My deſire therefore, my wi
revocable reſolution is to live
child of the Holy, Catholick,
and Roman Church, firmely

e truths which are revealed to her
e Holy Ghoſt, and which are propo
to my belief from her: and I there
lieve them becauſe they are revealed,
lieve they are reveal'd becauſe the Ch
ures me ſo, & obliges *me to believe t*
particularly I believe there is one God
ere it is proper to make profeſſion of
ith, as in the Council of *Trent*.

8. If either in my laſt ſickneſs, or at
her time the devil ſhould ſuggeſt to
e contrary, or thruſt into my thoug
y doubt, or preſs me to any other be
an this: Now while my judgement is
e and my reaſon perfect, I diſavow t
ich the ſtrength of ſickneſs, weakneſs
rit and of body, or the violance of t
ion then might force me unto; I do the
e now renounce all other thoughts
inions, and all other beliefs which
t declared by the holy Catholick, Apoſ
k and *Roman* Church; ſince *St. P*
ures us that ſhe is the ground and pil
truth, and St. *Matthew*, that the ga
Hell ſhall not prevail againſt her.

9. I know now more than ever I di
t the honours, riches, pleaſures, a
n all things of this World are onely va
and therefore I caſt them off, I aba
them with all my heart, I quite th

without any regret or my regret is o
I have uſed them ill, contrary to the
which they were given me.

10. I do moſt willingly ſubmitt o t
avoidable neveſſity of dying, of
this life, of parting from this World,
ſaking the revenues of my houſe, th
ſhips, the lands which were given m
have gotten, or were left me by inhe
I quite them all with great courage a
tent, I do agree according to this Lif
is mortal to be eternally ſeparated fi
my parents and allyes, from my hu
my children, and my dear friends,
humbly beg that my God will recei
Soul which he gave me. For my
deſire to have it buried in a grave
head, my eyes, my face, my bre
the parts of my body may lodge the
rupt and pariſh, that they may be e
wormes, that they ſerve as a re
toads and all ſorts of ſerpents.

I willingly agree to that fearful
not onely becauſe it is ſo apointed
whoſe orders I reverence; but alſo
this body, theſe eyes, this Mouth
hands and all the parts of my body h
ved to ſin, they muſt be eaten by th
eſt creatures of the earth, they
feeding for wormes, for toads.

11. *I pardon* with all my h

who have thwarted me, injured me either by word or deed, or any way offended me, and I beg of God his mercy for them, as I humbly beg of God and of all whom my words or actions have offended, being ready to give them any reasonable satisfaction which they would exact.

12. Considering the horrible afflictions which Jesus Christ my master suffered in the course of his life, and particularly in his bloody passion for me, I will suffer with content all the afflictions of spirit and of body which by the divine providence are ordained for me; and above all I offer to him my death; first as a Christian in honour of his Sacred death; secondly as a Criminal in expiation of my sins; thirdly as his Creature in honour of his greatness, witnessing by the loss of my being, that he is the sovereign Author of all being.

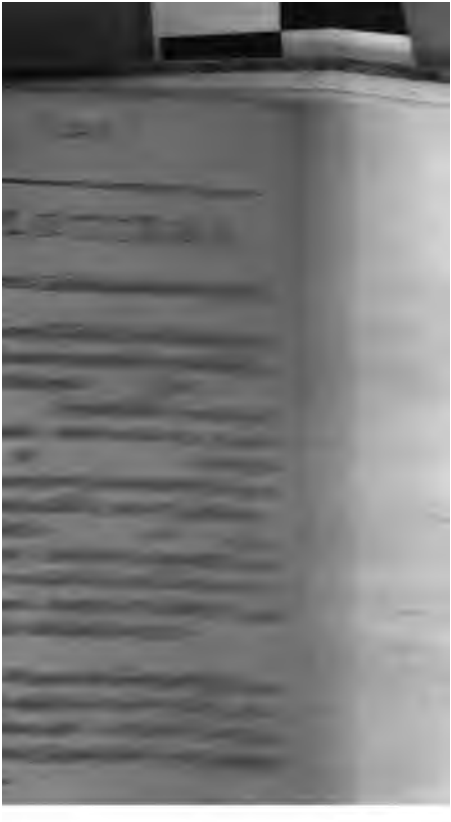
13. I commit my self wholly to the conduct of almighty God, with all my heart and affection I resign my self to his most holy will, to be sick as much and as long as his divine Wisdom shall appoint, and to die where and when he pleaseth, not desiring to live a moment more than he hath ordain'd; imploring most humbly for ther and for now the help of the most holy Virgin my dear Mother and most beloved Mistress: and I beg all the Angels and Saints

Souls of heaven, particularely N.. n
tron to joyn all their powerful intero
to obtain for me the great favour that
not depart out of this world without
ſtrengthned with the holy Sacrament
holy Church, enriched with ſanct
grace, practiſing acts of contrition,
hope, love, &c. and ſaying in my
Jeſus Maria, when I cannot pron
it with my tongue.

This is my declaration, my laſt wi
Teſtament, which I make in the pr
of the moſt adorable Trinity and
whole Court of heaven, moſt humbl
licating my Lord Jeſus Chriſt to ſign i
his blood, and the Angels with the
bleſſed Souls of heaven to be witneſſe
to render it ſo firm and inviolable,
neither continuance of time nor the cl
of humane affairs, nor the ſuggeſti
the devil, nor the inconſtancy of my
may ever break it or change it. *Amen.*

It will much advance a Chriſtian would be ſaved and die well, to read Teſtament every week once, and to think well of the Contents.

And to give you more ſenſe of it, free you more from all things of this you may draw a writing under your own ſpecifying your quality, recommending ſoul as already ſeparated from your body this manner following, or the like.



uls of heaven, particularely N.. my Pa-
on to joyn all their powerful intercession
obtain for me the great favour that I ma
et depart out of this world without bein
trengthned with the holy Sacraments of t
oly Church, enriched with sanctifyi
grace, practising acts of contrition, fai
hope. love, &c. and saying in my hea
Jesus Maria, when I cannot pronou
it with my tongue.

This is my declaration, my last will
Testament, which I make in the pres
of the most adorable Trinity and o
whole Court of heaven, most humbly
licating my Lord Jesus Christ to sign i
his blood, and the Angels with the
blessed Souls of heaven to be witness
to render it so firm and inviolable
neither continuance of time nor the
of humane affairs, nor the sugges
the devil, nor the inconstancy of m
or change it. Am

LETTER,

beloved Kindred and dear Friends.

beloved Kindred and dear friends,
ho honour me with your affection;
at in the year the
by my birth I came into
ld, and went out by my death
of in this year
your piety is intreated to do me
our as to assist at my interrment,
hall be in at hour;
le my body be corrupted in the
pray to God he will have mercy of
l, and lodge it in Paradise. And
rill do the like for you.

ave Written with my own hand, an-
hath added the time of my death;
the hour and the place of my inter-
, which Death hath not permitted
writ.

Certain excellent

MAXIMS.

(Never before Printed in Engliſh *)*

TO LIVE AND DIE WELL

Taught and put in practice by the Reverend and bleſſed FRANCIS *of* SALES *Biſhop of* Geneva, *who dyed not forty years ſince; glorious for many Miracles that he wrought both in his holy life, and after his happy death.*

1. REaſon accompanied with Sweetneſs, hath much attractive Force; but indu'd with Paſſion, looſes much of her Luſter and Vertue.

2. The Progreſs in true Piety conſiſt not in the thought; but in the love of God.

3. The

3 There is no Rule so general, but admits of an Exception, this only Excepted?
thing against GOD.

4. You must never speak of God, nor of any thing that concerns his Service with an Arrogant Spirit, or by way of entertainment, or indifferent discourse; but ever with respect, Esteem and Pious thoughts.

5. Where the will of God is fulfiled the Daily bread is never wanting.

6. The World is Nothing to him, that puts his whole trust in God.

7. Nothing should humble more before the Mercy of God, than the multitude of his good Works; nor before his Justice then the Multitude of our Failings.

8. We must Live in this World uninfected of our Vices and Vanities, as if we had our Souls in heaven, and our Bodies in the Grave.

9. He that most mortifies his Natural Inclinations, will best deserve the Grace of Supernatural Inspirations.

10. 'Tis a great Evil not to Wo good.

11. As to the concern of Good Wo we must think and speak little, but much.

12. In the Just man's House all hand work, none Idle, Lazie, or

ul

13. He that works that good he knowes, deſerves the Aſſiſtance of almighty God, to learn what he is Ignorant of.

14. Common and ordinary Actions are Excellently well perform'd, with a purity of intention, and Earneſt deſire they may be pleaſing to God.

15. True Vertue is not nouriſht by exteriour quiet, no more than fiſh in corrupted Water.

16. In the Exerciſe of Vertue we muſt rather Endeavour to perform thoſe Conformable to our Duty, than to our inclination: We muſt Chuſe the moſt Excellent, and not thoſe in Appearance.

17. Sweetneſs and humility are the foundation of true and ſolid Piety.

18. Innocence and Truth get ſtill the upper hand though never ſo much depreſs'd and kept under.

19. Much is to be underſtood by a modeſt and patient ſilence.

20. He that intends to gather and heap up Vertues without humility, caries hands full of Duſt againſt the wind.

21. 'Tis not Humility, to know ones ſelf Imperfect and Miſerable; 'tis not, to be depriv'd of Judgement and Reaſon; but humility conſiſts in our willingneſs to be held ſuch, and accordingly us'd.

22. 'Tis Committing Theft upon God to Attri-

Love and Ingratitude upon the want
vine Grace.

24. We cannot at once Enjoy the
of Mount *Calvarie*, and the Conſola
Thabor.

25. To truſt in God in time of pe
proſperity is eaſie to do; but to r
total reſignation to his Will and ple
Adverſities and Temptations is the
of his true Children.

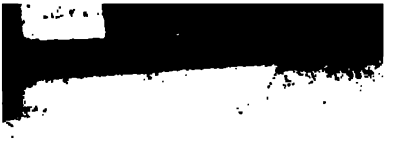
26. The true peace of the Soul,
not in Combating, but in overc
and the Vanquiſht are no longer in t
yet enjoy not true Peace.

27. Whoever deſires any thing
God's ſake; leſs is his Deſire of Go

28 Oh how ſweet it is to I
Heaven; and to learn to Cheriſh
ther here as we ſhall there Eternally

29. What doth not aim at Etern
aimes at Death Eternal.

30. *All things* are tranſitory, a
the few days that are remaining of t

will come an Eter
: matters then not n
:ndure Eaſe, or Ir
but perfectly happy
iat Indeterminable

F I N